

*Discourse, shewing that the Safety
of publick and private Bodies is
only founded on the Power and
Providence of God.*

IN A
S E R M O N
PREACHED in the
PARISH-CHURCH
OF
Rayleigh in ESSEX.
ON
SUNDAY November 5, 1721.

By G. KENWRICK, M. A. late of Pembroke-
College in Oxford.

Published at the Request of many of the Audience.

L O N D O N :

Printed by J. R. and Sold by J. Roberts at
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IN A
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The Church in the
PARISH-CHURCH



OF
Rogers
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PSALM CXVIII 8, 9.

*is better to trust in the Lord: than
to put any confidence in Man. It is
better to trust in the Lord, than to
put any confidence in Princes.*

THIS Psalm is supposed to have been
compiled by the Royal Psalmist,
when, after a long Series of Trou-
bles and Persecutions, he was at
last both safely placed upon the
Throne of *Israel* and *Judah*, and
also subdued the proud Lords of the *Phili-*
stines, together with their Allies or Confederates ;
who, in hopes to have crushed him before he
was too powerful, had rallied their Forces, and
besieged the Land.

He had long grappled with the indefatigable
force of his envious and blood-thirsty Master,
who encountered the fierce Oppositions of Ene-
mies abroad, but especially of Adversaries at
home, some of which (as he complains in the
fourth Psalm) were Men of such sneaking,
and mercenary Souls ; of such beggarly,
A 2 disin-

dissingenuous and unmanly Spirits, that not daring to appear in the Gallantry of open Enemies, they betook themselves to the little Arts of skulking and Revenge; endeavouring by all the sinister Methods of clancular Hatred, by a long Train of secret Calumnies and Reproaches, to blow up his Reputation, and at one blast to deprive him both of Life and Crown.

But now at length had the good Hand of Providence put a joyful Period to all these Troubles and Afflictions, and made him glad with the Joy of his Countenance. His haughty Neighbours humbly pay him Homage, he triumphs upon the Necks of his domestick Adversaries; the Greatness of his Danger endears him to the People, who, from his so many miraculous Escapes conclude him the peculiar Favourite of Heaven, and therefore receive him with the hearty and joyous Reiterations of Acclamations and Hosanna's.

Wherefore in due Sense of these great Blessings he is not contented to offer only his own Sacrifice of Praise, but likewise in the Beginning of the Psalm excites all the People with their Doxologies and Allelujahs to assist and join with him in these his grateful Acknowledgments.

Ver. 1. *give thanks unto the Lord, says he, for he is gracious: because his mercy endureth for ever.* And that it might be sung in a more full and mellow Choir, he calls upon them all, all of whom had an Interest in the glad Occasion, to lend their Voice, and join with him their KING, in making up the sacred CHORUS, *Let Israel now confess, that he is gracious: and that his mercy endureth for ever.*

Ver. 2.

Let Israel now confess, that he is gracious: and that his mercy endureth for ever.

endureth for ever. And let the holy Tribe, the Priests
and Levites in you, let all them, that fear the
Lord, confess: that his mercy endureth for ever. Ver. 4.

And then having exhorted others, he pro-
ceeds more warily to excite himself, and be in-
flamed into the zealous Practice of the same
Praise and Gratitude to God, by commemorating
his Benefits to his Royal Self; I called, Ver. 5.

says he, upon the Lord in trouble; and the
Lord heard me at large. For which Reflection on
God's former Goodness to him, he there takes Heart,

resolving what to do hereafter; The Lord
is on my side, I will not fear what Man Ver. 6, 7.

can do unto me: The Lord taketh my part with them
that help me: therefore shall I see my desire upon
them that hate me; and to confirm himself in these
his Resolutions, he happily lays down this practi-
cal Conclusion: It is better to trust in the Lord,
than to put any confidence in Man: It is better to trust
in the Lord, than to put any confidence in Princes.

In my further Discourse on these Words, it
will be incumbent upon me to consider distinctly
the following Heads or Particulars.

First, To evince the Truth and the Excellence
of God's Omnipotence in general.

Secondly, To prove the utter Incapacity of any
created Being, to yield Men any degree of Safety
or Security in the Course of their Lives or Actions.

Thirdly, To produce Arguments of God's Al-
mighty Power and Providence from several In-
stances, relating to the Rescue and Deliverance
of his People from the most imminent Dangers.

First, In order to assert the Truth and Being
of that Sovereign Attribute, the divine Omnipot-
ence,

sence, we need but consult the bare Idea of God; for if we consider him under the Notion of a Being that exists of himself, and in whom all Things live and move, the first Thing which such a Conception offers to the Mind, is the Image and Character of the Almighty Power; for no Being less than infinite can subsist of itself, and give Life, Efficacy and Motion to an whole World of Beings besides; either therefore God is not the Author and Parent of all Things, or he is, for that reason infinite in Power; for Creation and Omnipotence infer and suppose one another: And, as the Power of God appeared most eminently to the *Heathens* themselves in the Works of his Creation, so the great Epithet which their Poets and other Mystick Writers conferred on him, was *Omnipotent*; and indeed, our blessed Apostle St. Paul expressly alludes to that Frag-

ment of Menander τὸ γὰρ ὁ θεὸς ἡμετέροις, *Act. 17. 28.* *We are his Off-spring.* But the holy

Scriptures which were dictated by the divine Spirit, do present us with the liveliest Image of the divine Nature in general, so from hence may we collect the most certain Authority for the sovereign and infinite Power of God; it is a Title

Gen. 17. 1. indeed which himself challenges. — *I am the Almighty God* — and so Jacob

Gen. 49. 25. styles him in Way of Reverence; —

The Descriptions holy *Job* gives of this Power, are so lively and emphatical, that I cannot forbear mentioning one or two Passages: Thus —

Job 9. 4. *He is wise in Heart, and mighty in Strength; — which removeth the Mountains, and they know it not; which overturneth them*

In his Anger: Which shaketh the Earth out of her Place, and the Pillars thereof tremble: Which commandeth the Sun, and it riseth not, and sealeth up the Stars, which alone spreadeth out the Heavens, and treadeth upon the Waters of the Sea: Which doth great Things past finding out, yea, and Wonders without Number. Again, Hell is naked before him, and Destruction hath no covering: He stretcheth out the North over the empty Place, and hangeth the Earth upon nothing: He bindeth up the Waters in his thick Clouds, and the Cloud is not rent under them: The Pillars of Heaven tremble, and are astonished at his Reproof: He divideth the Sea with his Power, and by his Understanding he smiteth the Proud: Lo, these are the Port of his Ways, but how little a Portion is heard of him? But the Thankers of his Power who can understand? And if we proceed to other holy Writers, there is a most exact Harmony between them as to this Point, For, says the Prophet Isaiah, God hath made the Earth by his Power, and the Apostle advances the Proposition from his Creation to his Providence, affirming, that he upholds all Things by the Word of his Power; and indeed, we may conceive this to be the Reason why St. Paul takes leave of one of his Epistles in this solemn Form. *To him be the glory everlasting.* Now from the Nature and Effects of this sovereign Power which is lodged in God, we shall best learn the Worth and Excellence of it, and from whence we shall be so best inclined to love and reverence its Author: For the Nature of God as glorious as it will, the Measures of our Esteem will, and must follow the

the Opinions and Notices we have received of it. To shew therefore that God is excellent in Power, as well as in Wisdom and Goodness, Truth and Holiness, we may consider, that infinite Power is the Fountain and Source of all Perfection in God, and so top of all Reverence and Devotion in Man. Were not God in the first place Omnipotent, he could not be infinite in any other Attribute besides; for God is no other wise Wise and Knowing, True and Faithful, Just and Good, than as he is a Being that can be what he pleases; as he sees and knows all Things, we may term his Knowledge Almighty, and he could not be just and faithful to a perfect degree but that he has an absolute Power over all Things: And because of this Preeminence (if I may use so bold a Phrase) of the divine Power the Hearts of Men (till they become hardened) are possessed with a double Beam of Reverence and Offence; for who can conceive a Being clothed with sovereign Majesty and Power, and not tremble before him, (as the holy *Psalmist* enjoins even whilst they rejoice in him?) And will not this very Reverence make us very shy of provoking such a dreadful Omnipotence? Now the Attribute which can fill the Breast of a Man with such awful Sentiments, cannot be without a peculiar Excellence; for Reason is a free and courageous Principle, and cannot be touched with the Idea of any Thing but what is truly vegetable and infinitely above itself: But we may likewise in other Respects, clearly discover the Excellency of God's Power: For to this we owe all the Blessings and Advantages of Life, and it is his Omnipotence

omnipotence that both grants and guards, that both gives and preserves, every Good we enjoy : The Psalmist, in describing the infinite Goodness of God, joins his Power and Will together in these Words, — *Thou art good, and thou* Psalm 119. 68.
doest good ; and this he does to recom-

mend and indear the divine Perfections to us with the better Advantages ; for however benign and cautious a Being God is in himself, yet were he not as able to oblige us with his Benefits, and succour us with his Help, as he is well and bountifully inclined towards us, the single Defect of Power in him would make us overlook the most essential Goodness of his Nature ; but when he both delights to do us good, and can likewise do what he pleases in Heaven and Earth, when with God all Things are possible, and he can with a Word remove all our Evils, and confer all imaginable Blessings upon us. Such a Power is this, which is the Author and Parent of so much good to Mankind, is in the highest degree excellent and even adorable ; for if we measure the Value of any Thing by its Usefulness, there can never be ascribed Honour and Glory enough to that Power, which cannot be otherwise employed than in doing good : Well therefore might the Psalmist cry out in a grateful Extasy, — *I will love thee, O Lord, my strength* ; for to proceed further.

It is the excellent Attribute, the Power of God, which governs the World, and that cures and adjusts all the Disorders in it ; for since so much Wickedness abounds among Men, were his Arm and his Eye every where, the Lusts
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and

and Passions of Men could carry all before them, and Pride and Might, Insolence and Power would be the only Standards of Right and Wrong: But now the God who dwelleth on high

is mightier than the most mighty of his Creatures. He sitteth in Heaven and will laugh them to scorn, and as he beholds mischief, so he can and will quite it. For he knoweth how to deliver the souls of Temptations, and to reserve the unjust till the Day of Judgment to be punished: 2 Pet. 2. 9. And

there can want no Illustration of the Worth and Excellence of that Attribute which regulates all the Motions of the Universe, and chains up the Passions of Men, and even the Malice of Devils from doing any hurt: If to create the World was so excellent a Work, to direct and manage all the Parts of it, is yet more so: and yet without the Aid and Concurrence of an Almighty Power and Providence, the glorious Palace we now live in with Comfort and Pleasure, would be but an intolerable Wilderness, or a frightful Den of Savages. And that especially, because, as I come

Secondly, to shew, That all created Beings are utterly incapable to afford Men any Safety or Security in the Course of their Lives or Actions.

Could we hope for any infallible Succours under the Wants and Miseries of Life, from any Beings beneath the Almighty one, God himself? The Angels are the Creatures that would best answer such an Expectation, for they are called *ministering Spirits*, and we have a good Reason to believe, they are appointed as the tutelar Guardians of the inward and outward State of Men. But if these good Spirits protect or assist us, it

a Power and Influence derived from God, so that tho' they may deserve our Praise, they can demand our Prayers for the good they do to us. But then, if these blessed Agents cannot of themselves relieve or secure us, much less can any the next Being in order too, but yet created in many Degrees below them: For his Nature being finite and limited, so are all the Faculties that belong to it; and upon the remotest Survey, we find Mankind labouring under a threefold defect, as to any Protection or Security they can afford one another, *viz.* the Want of Knowledge, Power and Opportunity: All these are requisite Mediums towards the Relief and Succour of common Wants and Miferies that abound in the World; and Knowledge is so in the very first place, for if we do not know that our Brother is distressed or in danger, or what Methods of Cure are when the Case is our own, what Comfort or Support can we possibly lend to the Distressed either side? But now there is no Man living knows any thing of the one thousandth Part of the calamities which abound in every Corner of the World, and those who see and feel them, know little of their Causes and Rise, that they are wholly incapable to apply the Remedy; This is a piece of Art reserved for God alone, who being he sees all Men, does therefore fully know all their Wants and Sufferings; and because he mixes and pervades all Things, can therefore cure and remove them at his Pleasure. But were the Knowledge of Man less confined and scanty than his Power is infinitely short of Omnipotence; therefore but a poor Shelter for distressed Na-

ture to depend upon. We cannot but observe that the State of Man is liable to be disturbed and ruffled by every petty Accident. The Thief shall steal, or the Fire consume, or some hidden Canker eat up his Substance before he is aware for could he defend or protect himself against those Violencies, we may easily believe he would not be wanting to his own Security: Then what Help or Assistance can we lend to the public Disasters of whole States and Kingdoms? If God resolve to destroy *Sodom*, what Force or Strategy should be able to preserve it? And when he commands the Sword to destroy, or the Pestilence to devour, can any Art or Power on Earth divert the Sentence or remove the Scourge? We find indeed a Set of Worthies in the old Testament, who for the signal Deliverances wrought by them, had the Honour to be stiled the Saviours of their Country; but they held the Title in God's Right, and *David* and *Josua* fought, and *Samuel* and *Jephtha* counselled in war, had not God prospered both their Arms and Councils for the Good and Rescue of his People. Thus, when *Phinehas* prayed and the Plague ceased, it was not the Prayer which stopped the Pestilence, but God's Blessing upon it; and all good which is done by the best, the wisest, the most powerful Men on Earth, is by the direct Agency of Providence, which entrusts them with Instruments to serve her Ends: Well therefore might the Royal Psalmist forbid *Psal. 146. 3.* *put any trust in Princes, for there is no help in them.* And we have the same Reason

take Notice of that more general Caution of the Prophet, — *Cease ye from Man, whose Breath is in his Nostrils, for wherein is he to be accounted of.* IIa. 2. 22.

Upon the whole, to conclude this Point, invest Man with what Power he wants or desires, and yet if he has not in his Hands the Occasions and Opportunities of employing it, he is still as helpless in respect either of the publick or private Needs of Mankind, as if he were the weakest and most impotent Being in the World; for if my Friend or Brother is dying when I am at the Distance of a thousand Miles, what would it avail them or me, if I carried the most infallible Medicine in my Pocket? Or suppose the black Conspiracy of this Day had been known at *Constantinople*, the Day or Week before its designed Execution, how could the Blow have been prevented by any seasonable Discovery from that Quarter: Unless therefore Man could see from one End of Nature to the other, and command her Motions, and supply the Room of a God upon Earth, he can neither promise himself, or ought others to expect from him any other Degree of Safety and Protection from the common Evils and Hazards of Life. Which minds me

Thirdly, to produce Arguments of God's Almighty Power and Providence, from several Instances relating to the Rescue and Deliverance of his People from the most imminent Dangers.

We might refer for the Proof of this Truth to the providential Instances of the divine Mercy to the Persons and States of single and private Men; for
whoever

Gen. 41. 41.

Dan. 6. 24.

Dan. 3. 26.

whoever reads the surprizing History of Joseph's Advancement, or Daniel's Deliverance, or the Protection of three condemned Persons in the midst of the Flames. He that shall contemplate the Case of one Prophet, *yes, and marked by Ravens*, and of several sustained and sheltered in a Cave from the Rage of their Pursuers; or shall take the Pains to follow the Tracks of a kinder Providence protecting the Persons of good Men in all Ages of the World; will have before them the most perfect Landskip of an Almighty Power, Wisdom and Goodness, in Conjunction. But so wide however is the Circle of Omnipotence, so large and extensive the Sphere of God's Mercy and Goodness, that we need not confine our view to particular and private Examples, for God has been in a most signal manner the Patron and Guardian of his whole Church; and when it was confined to the Jewish Nation, his Power was as visible, and as frequently exercised in its Protection or Defence, as his Wisdom was in giving it Laws and prescribing the Order and Economy of it. If we take a Survey of the State of this People, when they groaned under their Egyptian Slavery, their Fetters seemed too strong to be broken, because their Tyrant appeared too big to be conquered; but yet Almighty Wisdom contrived a Way for their Escape, and Almighty Power gave Success to it; for by the same Miracle of Providence, were God's Enemies destroyed, and his Favourites set at Liberty: And when the same People were exposed to an infinite Variety of Hazards, in the Course of a long March

March thro' a barren Desert, the same God attended and preserved them thro' their whole Journey, fed and sustained them by daily Miracles, and protected them against the Rage of Beasts, and the worse Effects of their own Mutiny and Discontent, till at last they arrived safe in the Land of Promise; nor did the protecting Angel then forsake them, when Plenty crowned their Tables, and Milk and Honey flowed round their Tents; for in all their Wars with the Heathen Nations, it was God still that fought their Battles, and went out with their Armies, so that if they assaulted vast Multitudes with a small handful, or besieged Cities, made by Nature and Art almost impregnable, the Enemy should be slain by their own Frights, and their Walls fall down at the Sound of a Ram's Horn; but Providence would find a way to rescue and deliver his darling Favourites! And altho' no Records can afford so many eminent Footsteps of omnipotent Goodness, as the sacred Writings, yet God has never been wanting in any Period of the World, to the Safety and Protection of such Kingdoms and States, as professed his Religion, and walked in his Fear. It is not perhaps every Eye that can discern the Signatures of Providence in the Government and Defence of such large and publick Bodies, but we may easily affirm, that *unless the Lord keep the City, the Watchman awaketh but in vain*: And *Psalm 127. 1.* Whatever are the Conceits of vain Philosophy, or the more vain Philosopher, who idly dreams of building a World without a God, yet Scripture and infallible Philosophy, assures us, that the great
 God

God does not disdain to take Care of the least of his Creatures, and thinks it no Incumbrance to his infinite Wisdom to observe and govern all their Concerns. *The Lord is good to all, saith the forecited Psalmist, his mercy is over all his Works. He looks to the Ends of the Earth, and sees under the whole Heavens. In him all Things live and move and have their being, (tho' originally the saying of a Poet, yet is by the Apostles consecrated into a divine Oracle.) All Things are but Sparks or Streams of Being, from him the Fountain of all Beings, and dependent continually on him as the Rays of Light on the Sun. If his Face or Influence be for a Moment eclipsed, they vanish. He maketh the Grass to grow and clo:hes some of it more glorious than Solomon in all his Gaiety; There fall not a Sparrow to the Ground without his Knowledge: His Eyes run to and fro upon his Creatures, giving them their Meat in due Season. They as by instinct seem instructed in their Duty and Privilege. The Eyes of all wait upon him; The young Ravens cry to him, and he feeds them. The young Lions seek their Meat from God. In short, Word, The whole Family of Heaven and Earth he every Day provides for, supplying every Thing living with Plenteousness, refreshing their Hearts with Peace and Gladness. But of all his Creatures Man is cherished as the darling of his Family; at first fearfully and wonderfully made by the Consult (as some in*

Psalm 145. 9.
Job 28. 24.
Acts 17. 28.
Menander.
See D. Cam.
Pf. 104. 14.
Mat. 6. 29.
Mat. 10. 29.
Psalm 145. 14, 15.
Pf. 104. 14.
Mat. 6. 29.
Pf. 105. 16.
Acts 14. 17.
See D. Cam.
Gen. 1. 26.

gine) of the blessed Trinity, curiously wrought
in the lower Parts of the Earth. " Every Part
of him formed with such exact superlative Care
of the Deity, as that God is by the *Psalmist*
represented as writing all his Members in his
Book; by our Saviour as num.

bring all his Hairs. It is he that *Psal.* 139. 13, &c.

takes him safely out of the Womb, *Mat.* 10. 30.

and makes him hope upon his Mo-
ther's Breasts, conducts him thro' the *Psal.* 22. 9.

Paths of Life; upholds him when *Psal.* 27. 10.

feeble and gray-headed; when his
Father and Mother forsake him.

If therefore God take this Care of the natural and
single State of Man; we have less reason to doubt
of his Care to his political State, the Community
of Mankind, if our Saviour's way of arguing be
good. For if the Providence of God, being ex-
tended to the Grass of the Field, or to Sparrows,
argues the Care of God to be greater on the be-
half of Man: So say I again, if God vouchsafe to
take such Care of Man in his natural and indivi-
dual State, much more does he charge his Pro-
vidence with whole Societies of Men; Nations
and Kingdoms are his peculiar Care, in which
the dearest Interests, the Lives and Fortunes of
many Millions are involved. And indeed, there
could not one Common-wealth, from the *Grecian*
and *Roman* down to these Times, have subsisted
in any other Bottom than the preserving Provi-
dence of God; at least we of this Kingdom, have
abundant Reason to own, it is of the Lord's Mer-
cy that we were not consumed, when Men, cruel
and blood-thirsty Men, rose up against us; for not

to recount the many memorable Deliverances vouchsafed to this Nation, the signal Rescue of this Day from the truly hellish Plot, designed by Powder (to confound the whole Nation at a Blow, as effectually as if the old *Roman* had had his Wish, that they had all but one Neck, and he the Pleasure of cutting it off) ought to be deepest in our Hearts, and stand foremost in our Annals too for the Power of God will appear wonderful in our Deliverance, whether we consider the Greatness of our Danger, or the Seasonableness of our Escape: As for the Danger itself, it was as formidable as the Leagues of a subtle Party, influenced by a cruel Religion, and cemented by solemn Vows and Sacraments, could make it. One would have thought by their villainous Zeal to accomplish this black Design, that the *Jesuits* concerned in it, had borrowed their Model from the Complotters against *St. Paul's* Life, so wrestled were they till the fatal Blow was over, and to engage to try the most destructive Force of their own murderous Invention. And since such a Shock as this must have carried after it an universal Ruin, since the Laws, Lives and Liberties of so many Thousands were wrapt up in the Success of the Design; had not God thought fit to blast and disappoint it by a Discovery, as strange as formidable, we might at this time have been lamenting the Funeral of a most happy Constitution, and serving *Baal* upon a false Altar, instead of paying the true God our Thanks and Praise in a decent solemn and primitive Way of Worship. Blessed be our most gracious and glorious Lord God

God) *our Soul is escaped as a Bird out of the Snare of the Fowler, the Snare is broken, the Design blasted, and the Plot unravelled, and we there, most wonderfully delivered.* Pl. 114.7. But what yet advances the Honour of God's Power and Goodness in our common Safety, is the Seasonableness of the Deliverance itself; for we were reprieved in the very Minute and Article of Death, and pulled as a Firebrand out of the Fire; the happy Presages of a wise Prince, joined with the fortunate Construction of a Letter (which yet was wrapt up in Terms as dark and ænigmatical as the *Egyptian Hieroglyphick*) occasioned a timely Enquiry into this Mine of Darkness; and when a desperate Mercenary was just going to sacrifice himself and an whole Kingdom, then did the Eye of Providence unveil the Scene, and discover to us, not only our own Safety, but what Principles the Church of *Rome* deals in, and what Saints she owns! And ever blessed be that God, who has rescued us from the Hands of those Men, whose very Mercies are cruel! May they live to retract and repent of such wicked Practices, and may we by the Benefit of the same Providence for ever escape them.

Having gone thro' the several Particulars I proposed to speak to, I shall draw a short Inference from two from what has been said, and so conclude.

And the first practical Inference which it seems to offer us, is a very high and awful Regard to the Majesty of a Being, who is cloathed with power as with a Garment: We are apt to respect the Ensigns of Power and Sovereignty, tho' placed in frail and mortal Creatures, with a very profound Veneration, and the more hurt or good

we are capable of receiving from those about us, the more do we commonly distinguish them by our Fear or Esteem. But what manner of Proportion can the scanty and limited, the derived and dependent Power of Man, bear to the unbounded and original Sovereignty of God? As therefore divine Power exceeds human, as far as finite and infinite can differ, so should we dread and revere the one in an infinite Proportion beyond the other. Especially, when the *Omnipotence* of God may, if it please, exert it self in the Ruin or Annihilation of sinful Man, since his Anger is equally Almighty as his Goodness! How ought we to have before our Eyes the Fear and Dread of this Attribute? and not dare to provoke a Being who can blast us into nothing with

the least Breath of his Displeasure? *Isa. 18. 15. the King's Wrath be as the Messenger of Death, who then can stand before the King of Kings when he is angry, or would ever be so hardy to tempt that Wrath, which is a consuming Fire?* It was a wise and merciful Advice of our Saviour, to bid us

* *Mat. 10. 28.* " Fear not them which kill the Body, and after this have no more that they can do; their Power at the most extending to cut the Thread of a Life short, which is every Moment running off apace: But fear him, let the Power of that great God strike you with the most awful and awakening Apprehensions, who is able to destroy both Soul and Body in Hell; and therefore for Men

* See the Reverend and Learned Dr. Fiddes's Sermons, Vol. pag. 161.

live and act without a due Sense of this Attribute, and either to value their own Strength and Power, or to contemn God's, is such a Degree of Stupidity, as must and will be awakened by a frightful Doom. But

A second Inference to be drawn from the Doctrine of an Almighty Power, considered together with Man's Wants and Weaknesses, is the great Reason we have upon this Account to repose a most free, chearful and absolute Confidence in God, and to place our Persons and Affairs in his Hands with a firm and retire Resignation; for if God be Almighty, where can we be safer than under the Shelter of Omnipotence?

Isa. 118. 6. *Or why should we fear what Man can do to us, when God, who holds the very Hearts of Men in his Hand, vouchsafes to be our Safe-guard and Defence? Especially, when God hath done so great Things already for us, whereof we rejoice, since he hath wonderfully delivered us from the Teeth of the Lion, and the Paws of the Bear, and heard us, as the Royal Prophet delights to phrase it, from among the Horns of Unicorns; What better ground of future Comforts and Reliance could a most glorious Providence have supplied us with? In a word, as God is Omnipotent, so he can save us in all Dangers, and free and rescue us in every Distress; and as he is gracious, he will do so. But then our Care must be, not to distrust his Power or Goodness, nor to misplace our Confidence, or attempt by ill Arts or Methods to become our own Saviours; for then may we surely expect to perish and miscarry, whenever we remove our hope from the true, sole and proper Object of it.*

But

But lastly, since we have felt and tasted by blessed Experiment, that God is infinite in Power and can do Wonders, should not this excite us to praise and adore that glorious Attribute, and exalt that Power which has raised us up from the Dust of Death, and the very Pit of Destruction? It was the pious Custom of the Jewish Church, and it is now the Practice of all Christian and well-governed States, to appoint Seasons of publick and solemn Thanksgivings, for national and publick Mercies, and several of the *Psalms* of David (especially that recited in the first Lesson for the Morning Service of this Day) are Hymns of Praise for the several gracious Deliverances vouchsafed to the Jewish Church and Nation. And indeed no Duty is more decent in it self, or more pleasing to God, than Return of Praise for Mercies received, *for it becometh well the just to be thankful*: But then it is not the mere verbal Acknowledgments of our Lips, that will recommend our Gratitude, for to speak our Hearts affected with the Goodness of God, (and it is the Sincerity of that which consecrates all our Devotions,) we must live and act as Persons distinguished and preserved by a wonderful Deliverance; we must neither grow wanton by Impunity, or supine and careless for the Safety we enjoy. For should we abuse God's Mercies by Vice and Profaneness, and thwart the Ends of his Providence by Strife and Sedition, by private Dissensions or open Rebellion, a worse thing may yet happen to us, and a provoked Vengeance may yet arise to destroy both us and our Sovereign: Let us then at least for our own sakes do

ward those Principles, which tend to the Division and Ruin both of Church and State ; for since God has punished us less than our Iniquities deserve, and has granted us such a Deliverance as this, nothing can justify our joining again with the same People in the same Abomination.

To conclude therefore, Let every one of us share the blessed Fruit of our Deliverance in a thorough and hearty Reformation ; and to induce the God of all Power and Might to defend our persons, and preserve our Estates and protect our Religion, be it our constant Care to improve and cultivate the three great Duties of Devotion towards God, Submission to our Governors, and brotherly Love and Charity one towards another.

Now to God the Father, God the Son, and God the Holy Ghost, Three Persons and One God, be render'd and ascrib'd, as is most due, all Praise, Might, Majesty and Dominion, both now and for evermore. Amen.

F I N I S.

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